

The News-Scimitar

PUBLISHED BY THE MEMPHIS NEWS-SCIMITAR COMPANY

DAILY EXCEPT SUNDAY

MEMBER OF THE ASSOCIATED PRESS

The Associated Press is exclusively entitled to the use for reproduction of all news dispatches credited to it or not otherwise credited in this paper, and also the local news published herein.

SUBSCRIPTION RATES: By carrier, 15c per week. By mail, postage paid, 1 month, \$3.00; 2 months, \$5.00; 3 months, \$7.00; 6 months, \$12.00; 12 months, \$22.00.

NOTICE TO SUBSCRIBERS

If you have trouble about getting your paper, call Main 4996 and the matter will be given immediate attention.

PAUL BLOCK, INC., Special Representative,
95 Madison Avenue, New York; Century Building,
Chicago; Little Building, Boston; Kresge Building,
Detroit.

A CASE IN CHANCERY

A letter from Chancellor Heiskell, printed in Sunday's Commercial Appeal, states quite accurately the main points in the controversy over article 10 of the league of nations covenant.

With his accustomed facility for judicial interpretation, the chancellor described the contention on both sides of the question. He reproduced the article as it was written in Paris and the reservations as they were written by the committee on foreign relations and adopted by the United States senate. We accept his definition of the article and his definition of the reservations. The language of each is too clear to permit the charge of ambiguity.

We follow him until he enters the realm of speculation, and even if we part there we are sure he will pardon our limitation when he considers that even so learned a judge as he sometimes has been held in error, and everyone admits that the chancellor is exceedingly well versed in the law.

As the champion of article 10 as originally written, the chancellor believes the United States, through its treaty-making power, should delegate to the council of the league of nations the right to determine for the United States how it shall secure respect for the territorial integrity and existing independence of all members of the league. He believes that the council should determine for the United States how it shall preserve against external aggression the territorial integrity and existing political independence of all members of the league. He believes in the case of any aggression against the territorial integrity or existing independence of members of the league; that in case of any threat of aggression against the territorial integrity or existing political independence, or in case of any danger to the political independence of members of the league, that the council of the league of nations should advise the United States upon the means by which its obligation under article 10 should be fulfilled.

The chancellor does not agree with a majority of the United States senate, which believes that the United States should assume no obligation to preserve the territorial integrity or political independence of any other country, interfere in controversies between nations, or employ the military or naval forces of the United States under any article of the treaty, except by joint resolution of congress, which has sole power under the constitution to declare war.

The article is so plain and the language of the reservation is so plain that there can be no misunderstanding as to the meaning of either. The controversy is whether the article with the reservation or without the reservation is best for the United States. The motives of one who takes either side should be above question.

The crux of Chancellor Heiskell's argument for article 10 without reservation is this statement in his letter:

"A treaty is a contract. A written instrument which creates no obligation at the time it is executed is no contract. Article 10 with reservation two, is as if a corporation by its officers executed a note promising to pay you \$1,000 July 1, and then added, 'but this note creates no obligation on the corporation to pay said amount unless the stockholders at their next meeting agree to assume and pay same.' You would find it difficult to discount the paper."

As a matter of law we assume the chancellor is right, as he usually is, but in his imaginary contract the "corporation" is the government of the United States, its "officers" are the members of the league of nations, the "stockholders" are the people of the United States and the by-laws are the constitution of the United States.

The question is whether under the by-laws of the corporation the members of congress, who are designated as "officers," have the right to surrender to the league of nations the exclusive power to execute promissory notes without authority from the stockholders.

Article 10 says the authority should be conferred upon the league and the reservation says it shall be retained by the congress.

A REPETITION

Clemenceau might complain of the ingratitude of nations, a theory so often advanced and so well proven on many historical occasions, except for the reason that he has had his fling in public life and knows human nature and its manifestations both in public and private life.

But Clemenceau has tripped many a promising statesman as he seemed destined to high place, and he himself has felt the sting of defeat as well as the exultation of triumph.

The "Tiger" was no vanity to be satisfied. His countrymen could have added nothing to his honor or glory by electing him president. Many years ago he passed from the state of the ambitious politician with a selfish end to serve. In later years he has been content to give to France the best that was in him without thought of reward or recognition. It was well that he did not look for it. Only on rare and spectacular occasions does it exist.

In retiring to private life he carries with him a gratification that cannot be dispelled or taken away. It will comfort his declining years much more than empty honor without the inward satisfaction.

The reluctance many men have in entering public life is because public sentiment is a fickle dame, that it has been often shown how quickly an applauding multitude can be turned into a howling mob, and that those who one day would offer a crown will the next day ask for a head.

But there is nothing new and nothing different in the operation of human society toward one of its members. It has been true from the beginning of recorded history, and there is no telling how long it survived before that time.

The ingratitude of nations is not different from the ingratitude of individuals in business life or in private. The world respects the strong man. The man who succeeds is counted strong, and often it is not so much because he succeeded as because he had the ability to succeed that friends press about him.

The man who fails is the one that must show strength. As a rule he must make his way alone. If he can take his medicine and not complain he may come again. It is the quitter that never has a chance.

It cannot be said that Clemenceau failed to fight the good fight. He took his bitter along with the sweet. He was not without detractors even in the zenith of his glory, and like all men dependent upon the fickle whim of public sentiment, he knew full well the day of his downfall might be postponed but not avoided.

There is no occasion to congratulate France upon the decision of her assembly, nor would it be reasonable to rail against her for repeating the thing that all nations have done from the beginning of time and will continue to do until the end.

Suggestion for bootlegger advertisement: "Try our denatured alcohol drink and you will never use any other."



Times Change; None Is So Low As To Do "J. B." Honor

The approach, the presence and the passage of the day on which the Eighteenth amendment to the constitution became effective, giving the nation perpetual prohibition, were celebrated in many different ways, dependent upon the personal views and habits of each.

The ceremonies were somewhat extensive, according to the newspaper reports, and ranged from religious services in churches and other places where the people were called to assemble to welcome the dawn of the next day.

There was nothing left for John Barleycorn to do but die. Not many years ago Edward Ward Carmack said: "The saloon has shined away its day of glory. Like a battle ship, it has been battered and is now being dismantled. Therefore it must be destroyed." And thereupon the people of Tennessee fell upon him with their ballots for daring to express such iconoclastic ideas. But that was in the day when J. B. was at the height of his glory. Men sought his favor in those days, for his frown meant a blighted ambition for anyone who dared hold forth against him.

It is all different now. J. B. is not spoken of in terms of praise except in whispers. No man dares defend him any more than he formerly dared offend him. Like a battle ship, he has been battered and is now being dismantled. He is hidden in the attics and basements and in the back places of the households, that still dare to offer him sanctuary. There is a price upon his head and many are the crimes that are committed in his name. Sometimes the offense is too, sometimes it may be vinegar and again nothing but a branch water retelling at the hour of the day, and a false revenue stamp and a coloring fluid that does not cheer, but corrodes like an acid.

Chief among those who rejoice at his downfall are those who have tried to help to sustain him, at least did not seek his extermination. We are inclined, therefore, to wonder what has become of the old-time prohibitionist, who was a prohibitionist when it was counted sacrilege to use the name of J. B. in terms of reproach.

Their names were among the orators of the day, and they were proud if they were invited to the funeral. It might be interesting to recount some of the names, but it would be an embarrassing also. The people so soon forget.

Perhaps some of the people in Memphis recall the fight made by a little band of men, the 120, who filed a bill in federal court asking that some 113 saloons be abated as nuisances. At that time for every man who filed a bill in the city selling liquor, those who signed the bill were J. M. Ward, S. S. Friend and J. P. D. W. McKinley, J. C. Sparr, N. T. Hannah, W. T. Walker, N. B. Black, R. E. Carothers, W. C. Carothers, G. W. Lewis, J. B. Kintley and W. C. Knight. They fought hard, spent their own money and lost.

In the face of the present enthusiasm and unanimous opinion now that they were right then it is interesting to recall some of the difficulties confronted by them. The bill alleged that the governor of the state, the attorney general, the mayor of Memphis and the police were in league with the saloonists. The judges of the state courts were not in sympathy with prohibition, grand juries were impeded from anti-prohibition forces, policemen visited saloons and drank freely and frequently at the expense of the people. Everything came out right in the end. The bill was defeated.

In giving credit to whom credit is due mention might be made of S. Ward, Jr., the lawyer who drew the bill and made the grand, enduring ridicule, threats, abuse and resisted attempts to bribe him. Those days it was necessary that the man be tough. Charles G. Carothers, of W. Lewis, J. B. Kintley and W. C. Knight. They fought hard, spent their own money and lost.

Why is it that a successful professional would so often treat his husband as though she thought of him as her better one-half of 1 per cent?

No, Geraldine, money won't buy love; but it will buy you a husband and a divorce, which is about all some people ever seek for out of the average "love match," anyhow.

Being "married" is largely a state of mind. Some men are mentally and sentimentally bachelors forever—no matter how often they may go through the wedding ceremony.

A "perfect lady" is one who will politely avoid standing in front of a man in a street car for fear of making him feel that she is not offering her seat.

A man is like a dog. Give him plenty to eat, a comfortable home and freedom of the whole wide world to fly about in, and he will never desert you for long.

Age has only one drawback—the bitter knowledge that he can no longer feel the heartache he suffered from his youth.

BODY TO INSPECT
NITRATE PLANT

SHEPHERD, Ala., Jan. 19.—Members of the house war expenditures committee, on their way here to find out what to do with the Muscle Shoals nitrate plant, built at a cost of \$70,000,000 and now being delayed under a route from Charleston, S. C., and will arrive tomorrow. After inspecting the plant in person, the committee will hear witnesses, whose testimony is expected to relate to construction of the big war project.

Unless called home by action of the house conferees on the railroad bill, the committee will proceed to the nitrate plant, which is being operated by the government.

Sentiment has changed in the past 10 years. The state law is enforced as it was in 1918, and now the state officials are doing all they can to enforce it. The government has not only a strict law, but prohibition has become a part of the organic law. Old J. B. is dead and the people are asked to give the sum of \$30,000,000 to keep him dead and carry the gospel to other people. Everything comes out right in the end. The bill was defeated.

WHAT'S IN A NAME?

Facts about your name, its history, its meaning, whence it was derived, its significance, your lucky day and lucky jewel.

CORDELIA.

Charming in its translation is Cordelia, jewel of the sea. Its origin is purely Celtic and it is not derived from the name of the daughter of Lear, as is generally supposed. The first form in which it appears is the appalling and much syllabled Creidyllydd, which was derived from Crair, the Celtic word for token, the sacred article on which man makes oath, hence jewel.

Creidyllydd was a creation of ancient Irish poetry, some mythical, and was the daughter of the sea, who went by the name of Llyr. Geoffrey of Monmouth took the story and making the daughter of the king, he called her Cordelia, to be called Lear and to live at Leicester in the time of Elmhurst, the prophet, laid the foundation for the later, exquisite story of filial devotion presented by Shakespeare in his "King Lear."

Geoffrey of Monmouth gave the name of Cordelia to the reserved but faithful of Lear's daughter, who refused to pay lip service, but none the less, redeemed her father's kingdom, when he was exiled and mistreated by her flatterers. According to his story, Lear was buried by Cordelia in a secret place under the river Lure, and she was later deposed by her nephews and committed suicide in despair.

Spenser adheres to this story, but Shakespeare's Cordelia is spared self-destruction. Cordelia is another form of the name, but we cannot be certain that it was meant to indicate the same origin. It appears on Welsh and German church calendars. Where Cordelia's day is set down for the 23d of October as one of 11,000 virgins, her feast following that of St. Ursula.

Amber is Cordelia's talisman gem. It is said to ward off illness and the evil eye. It is also said to insure a safe voyage to travelers. Friday is Cordelia's lucky day and 3 her lucky number.

(Copyright, 1920, by the Wheeler Syndicate, Inc.)

Reflections Of a Bachelor Girl

BY HELEN ROWLAND.

(Copyright, 1920, by the Wheeler Syndicate, Inc.)

Judging from the things a man fancies being to do with a raisin, I have ever seen to get out of the fairy godmother of invention.

The hardest thing about having your own loving husband try to deceive you, is to keep from hurting his pride by letting him know that he hasn't succeeded.

Once upon a time a lover began his sonnet, "Fair lady." Later he began "Sweet girl," then "Oh, you kid," and now it's "Dear old girl."

Why is it that a successful professional would so often treat his husband as though she thought of him as her better one-half of 1 per cent?

No, Geraldine, money won't buy love; but it will buy you a husband and a divorce, which is about all some people ever seek for out of the average "love match," anyhow.

Being "married" is largely a state of mind. Some men are mentally and sentimentally bachelors forever—no matter how often they may go through the wedding ceremony.

A "perfect lady" is one who will politely avoid standing in front of a man in a street car for fear of making him feel that she is not offering her seat.

A man is like a dog. Give him plenty to eat, a comfortable home and freedom of the whole wide world to fly about in, and he will never desert you for long.

Age has only one drawback—the bitter knowledge that he can no longer feel the heartache he suffered from his youth.

BODY TO INSPECT
NITRATE PLANT

SHEPHERD, Ala., Jan. 19.—Members of the house war expenditures committee, on their way here to find out what to do with the Muscle Shoals nitrate plant, built at a cost of \$70,000,000 and now being delayed under a route from Charleston, S. C., and will arrive tomorrow. After inspecting the plant in person, the committee will hear witnesses, whose testimony is expected to relate to construction of the big war project.

Unless called home by action of the house conferees on the railroad bill, the committee will proceed to the nitrate plant, which is being operated by the government.

Sentiment has changed in the past 10 years. The state law is enforced as it was in 1918, and now the state officials are doing all they can to enforce it. The government has not only a strict law, but prohibition has become a part of the organic law. Old J. B. is dead and the people are asked to give the sum of \$30,000,000 to keep him dead and carry the gospel to other people. Everything comes out right in the end. The bill was defeated.

THE HASKIN LETTER VANISHING SUPERSTITIONS

BY FREDERIC J. HASKIN.

WASHINGTON, D. C., Jan. 19.—That a farmer in this age of scientific agriculture should plant his beans in the full of the moon, because he believes that if they were planted when the moon is dark the pods would not cling to the vines, seems almost incredible. Yet this superstition, and a host just as ridiculous are still cherished by some farmers in all parts of the country. They are one of the formidable difficulties which the county agents and other champions of science in farming regularly have to contend with.

It should be said immediately that the farmers are really no worse in this regard than city folk. If modern science and education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds, just so far are we savages. And agriculture is a more serious matter than those of education mean anything, they mean the death of superstition. They mean that the individual will look for a rational cause back of every effect. They mean the substitution of skepticism for credulity. Just in so far as still believe in the mystical and the supernatural, in matters which may be explained on rational grounds